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That men may hear and be saved

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APRIL 2, 1958

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Pastoral Accident

THE PASTOR was tired. The drive had been long, the traffic heavy, and he wasn't even sure that he'd be able to see his parishioner in the huge state hospital. At the desk they had sent him to D Wing, but now the directory of the wing failed to reveal the patient's name.

IN THE SAME WING, a young woman was impatiently waiting. Her mother was dying and she had asked the hospital to send its chaplain to minister to her. She had called her own pastor, but had been unable to reach him. As she worriedly looked down the hall, she saw a clergyman standing at the desk, looking over the directory.

With relief she hurried to his side. "Are you the Lutheran chaplain?" she aske

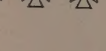
"No," he responded in surprise. "I'm Lutheran pastor from Brooklyn."

"Please come with me and offer a pray for my mother," she pleaded. "I'm not su my pastor will get here in time and the can't find the chaplain."

AFTER THE PRAYER, the pastor sai "Young woman, I won't forget this. I cam to this floor only by accident. My ow parishioner isn't here at all. But if I wa able to help you and to comfort your mothe I thank God for that accident."

"You may have come here by accident, she replied, "but it was also in answer t my prayer."

—WALTER COWEN



The LUTHERAN — News Magazine of the United Lutheran Church in America

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Holy Week unites Christians in reverence . . . Merger plans push ahead as commissioners resolve problems about pastors . . . Lodge membership barred for new pastors . . . Hope expressed for wider Lutheran union

THE CHURCH IN THE NEWS

Three quiet hours

This was the forty-fifth year Protestants and Roman Catholics had worked together to urge Americans to observe Good Friday. A joint committee was organized in San Francisco in 1914 when most American Protestants considered Lenten observance as "too Catholic."

Since then joint committees have been formed in most cities. Stores, offices, and places of amusement are asked to close from 12 to 3 on Good Friday. Placards and billboard posters direct attention to three-hour services in many churches.

In Toledo representatives of the Council of Churches and the Knights of Columbus shared in supplying "WILL CLOSE" posters to local merchants. Signs announcing "A WORSHIPING CITY" were distributed. A joint Protestant-Catholic committee in Buffalo sent 1,600 letters to business places, urging three-hour closing or dismissing employees who wish to attend church.

"A voluntary and growing response is given year after year to our committee," the Buffalo group reported.

Large banners of purple with white crosses were suspended from railway stations and hotels in Philadelphia. There were 30,000 placards ("Closed 12 to 3, Good Friday") distributed to business places, movies, taverns.

Merger plans advance

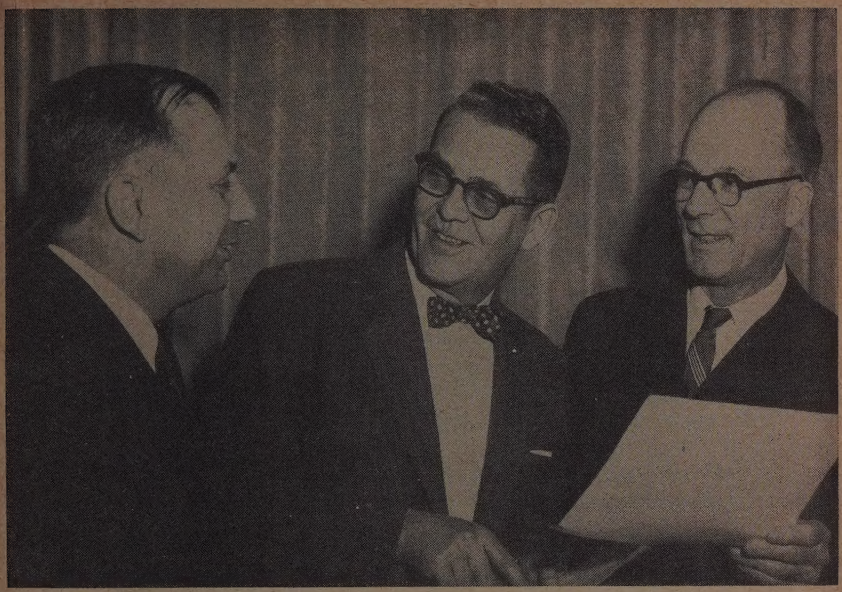
Unity efforts involving the United Lutheran Church cleared two big hurdles last month. Meeting at Chicago, commissioners representing the Augustana, American Evangelical, Finnish Evangelical and United Lutheran churches agreed on a plan for control of theological education. They also adopted a compromise statement on the membership of future pastors in secret societies. These issues had been regarded as among the thorniest to be resolved by the Joint Commission on Lutheran Unity.

In the United Lutheran Church, discipline of pastors and control of the theological seminaries is vested entirely in the synods. Earlier agreements by the JCLU had stated that pastors in the new church would be regarded as pastors of the whole church, rather than of a particular synod.

Synods to keep seminaries

Ownership and administration of seminaries will be retained by the synods, the JCLU agreed in accepting a report on theological education presented by Dr. Bernhard Hillila of Warren, Ohio, Suomi commissioner. Noting that the four merging bodies support 13 seminaries — ten of them operated by ULC synods — commissioners had expressed the hope that the merger might cut down this number and strengthen weaker institutions by combining them. Such changes must "originate with or be concurred in by synods concerned," the report stated.

The new church's Board of Theological



SYNOD PRESIDENTS AID IN MAPPING BOUNDARIES FOR NEW CHURCH
Drs. Cooper and Putman, Pennsylvania Ministerium and Central Pennsylvania Synod presidents, with Dr. Robert Holmen (center), Augustana Commissioner

Education will have strong influence on the seminaries, however. It will establish educational standards, provide financial aid and scholarships, counsel in the selection of teaching personnel, and nominate a percentage of the members—always a minority—to the governing board of each seminary.

Pastors must shun lodges

Most Lutheran bodies, including Augustana, insist that pastors must not be members of secret orders, such as the Masonic lodge. Most United Lutheran synods discourage such membership, but do not forbid it. A major issue confronting the JCLU in its decisions about control of the ministry was how to handle this question.

Without a negative vote, commissioners adopted a statement that would not affect pastors already ordained but would bar those ordained by the new church from joining certain secret orders. The statement read, "If the church shall be free to advise and admonish concerning association and affiliation with organizations which claim to possess in their teachings and ceremonies that which the Lord has given solely to his church, its ministry must not be compromised by pastors who belong to such organizations. Provision shall be made in the constitution of the new church whereby ministers ordained by the new church shall agree to refrain from membership in such organizations or be subject to discipline."

Commissioners agreed that the new church would have to determine at an early date in its existence what organizations were to be included under this definition.

How big should synods be?

The ULC's 32 synods range in size from the big Central Pennsylvania Synod, with 628 congregations, to the tiny Mississippi Synod, with eleven. Tentative decisions reached by the commission had planned a "ceiling" of 325 congregations for synods in the new church, with very small groups merged to permit more efficient administration. Action at Chicago last month broke open the whole question again. At the end the plans — still tentative — called for 32 geographic synods whose areas would be very similar to those in the present ULC. In addition, there might be several linguistic synods.

Proposals to separate the Chicagoland area from the Illinois Synod touched off the fuse. Economic and historic ties to the many Lutheran institutions around Chicago would make this unwise, said Dr. Conrad Bergendoff, Augustana College president. "We need some small synods, but they need not all be small," he said. "We also need big ones that can be strong representatives of our church."

Division of the Central Pennsylvania area would be another artificial break, said Dr. Dwight Putman, ULC commissioner. The same applied to Eastern Pennsylvania, added Dr. Charles M. Cooper. It should be kept intact to balance Illinois.

With only two dissents, commissioners agreed that three synods could serve Pennsylvania's million Lutherans. The western Pennsylvania synod would also include some congregations in northern West Virginia.

Naming the baby

The name for the new church got further attention from the commissioners. An earlier meeting had favored, among others, "The Evangelical Lutheran Church in America." This is the official name of a tiny Norwegian group, popularly called the Eielsen Synod, warned Dr. Franklin Clark Fry, ULC president. He advocated appointment of a legal committee to inquire into the availability of the name.

Most important was that the new church should be "united," said Dr. Johannes Knudsen, AELC representative. He suggested that "United Lutheran Church in America" would be as good a name as any for the new body. Dr. Oscar Benson, Augustana president, said that "evangelical" should be included in the title. Dr. Lloyd Burke, another Augustana commissioner, expressed preference for "United Lutheran" rather than "Evangelical Lutheran," noting that the latter name is connected with the ELC, the former Norwegian Lutheran Church which is now merging with some other Lutheran groups. "We'd have to spend the rest of our lives apologizing for not being Norwegian," Dr. Burke commented.

Delegates added "United Evangelical Lutheran Church in America" and ULCA to the list of preferred names, deferred further consideration until the legal committee reports.

Editors "free but responsible"

Freedom for the church press won hearty approval from the commissioners. Reporting for a special subcommittee on church papers, Dr. Joseph Sittler of Chicago proposed a plan for a commission on church papers which would "publish periodicals officially authorized by the new church." Type and number of such periodicals would await later decision. Both Augustana and the ULCA now have weekly news magazines—the *Lutheran Companion* and THE LUTHERAN.

Important was agreement between edi-

torial and publication tasks and "freedom with responsibility" for the editor, Dr. Sittler said. Printing and sale of the periodicals would be by the new Board of Publication, he proposed.

Editor-in-chief would be elected by church conventions for a six-year term, the commission decided. "It's important that the editor isn't squeezed between the publication board and demands that he be a promoter for various causes," said Dr. O. V. Anderson, president of Augustana's Illinois District. Added Dr. Benson, "The editor has an educative function. The world moves forward on the shoulders of minorities. The editor must help the church move forward, not just help the 'brass' perpetuate its ideas. He must be a prophet, speaking for the minority when needed, free to disagree."

Hope for wider union

When present merger negotiations were instituted, the Augustana and United Lutheran churches issued a general invitation to all Lutheran bodies in America to join with them. The Augustana Church had earlier considered participation in the merger now being planned by the Evangelical, American and United Evangelical churches, but withdrew because it was not open to other Lutherans. Completion of present efforts would consolidate America's Lutherans into three major bodies (including the Missouri Synod) and eight small ones.

The four groups represented in the JCLU "declare once again our commitment to the hope for a more comprehensive organic union of Lutheran bodies on this continent," the commissioners at Chicago asserted. "We respectfully invite all our sister Lutheran bodies who share this fervent hope to meet with us and to that end now authorize our steering committee to issue such an invitation at a time that it deems appropriate."

Synod projects aided

At Savannah in 1934 the ULC convention had adopted a depression-born

HOUSING PROJECT WILL BE LUTHERAN HOME FOR AGED

Retirement community for 400 elderly persons will be provided by former government housing project near Hastings, Neb., acquired by Lutheran Good Samaritan Society

resolution calling on synods to give priority to ULC apportionment. Budget items for programs conflicting with those of the ULC were to be omitted. Funds for expansion of educational or welfare institutions or activities were "to be secured through sources other than synodical apportionment." In compliance with this resolution, synods have asked ULC Executive Board concurrence in new items added to their budgets.

A heightened "family spirit" in the church makes the continuance of the Savannah Resolutions unnecessary, the Council of Synodical Presidents decided at its 1958 meeting at Detroit last month. It asked the Executive Board to recommend to the ULC convention at Dayton in October that they be rescinded.

The action will clear the way for inclusion of synodical projects in 1959 budgets. Because of the effort to provide a $15 million double-apportionment fund for the ULC this year, synods were encouraged by the 1956 conventions to postpone local projects until 1959.

Protestants deplore dynamiting

"Shocking" and "atrocious" were words used by Protestant leaders in Nashville to describe an attempt to blow up the Jewish community center.

Somebody piled dynamite at the doorway, set it off, and then telephoned Rabbi William B. Silverman. "We've just dynamited the Jewish community center," said a man who claimed to speak for "the Confederate underground." Next to be attacked, he said, "will be the Temple, and next will be any other nigger-loving place or nigger-loving person in Nashville."

Damage to the Jewish center was estimated at $6,000. No one was inside on the Sunday evening (March 16) when the explosion was set off.

On the same day a dozen sticks of dynamite were set off in Miami at the Temple Beth El recreation center. Damage amounted to $30,000, but no one was hurt. Interracial gatherings have sometimes been held at these Jewish centers.

The Nashville Association of Churches held a special meeting following the explosion and adopted a resolution stating that "although violence may be the work of a few, we believe that many sincere citizens have unwittingly contributed to the attitude which leads to such violence by their refusal to express themselves firmly in favor of law, order, and justice."

Lutheran pastor gets jail term

Pastor Etienne Mathiot's home had been a hiding place for Frenchmen when the Gestapo had hunted them for their part in the underground resistance during World War II. Last month the French Lutheran pastor risked another sort of danger. He had helped an Algerian rebellion leader to escape from France into Switzerland.

A court at Besancon found the pastor guilty in mid-March, sentenced him to eight months' imprisonment. He hid Si Ali in his home, he acknowledged, and had taken him across the Swiss border. He insisted it was not a political deed. "I want to protect men from suffering. I wanted to hide Si Ali from police to save him from torture." Mr. Mathiot is pastor of the Lutheran parish at Belfort in eastern France.

"I put my conscience above justice," said the pastor, "and would do the same thing again if there is need."

Pastor Charles Westphal, vice president of the Protestant Federation of France, was a witness for Pastor Mathiot at the trial. He said French Christians are disturbed in their conscience about their country's tactics in subduing the rebel-

J. BRUCE WEAVER
New secretary of evangelism

The Rev. J. Bruce Weaver, pastor of Trinity Church, Milton, has accepted the call of the ULCA Board of Social Missions to become its director of evangelism. He succeeds Dr. Robert W. Stackel, who has resigned to become pastor of Holy Trinity Church, Akron, Ohio.

Pastor Weaver's term as director begins May 1. The 39-year-old native of Virginia was educated at Gettysburg College and Seminary. He served parishes in Leonia and River Edge, N. J., and in York, Pa., before going to Milton in 1956.

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lion in Algeria. Although some question whether Pastor Mathiot acted wisely, all have "esteem and admiration" for him, said Pastor Westphal.

"Mixed marriage" lawsuit dropped

There had been a June wedding last year for Leland Cummings, Jr. and Mary Lucille Werner at St. Matthew's Lutheran Church, Wauwatosa, Wis. Then came a $500,000 lawsuit which Dr. and Mrs. Cummings, Sr. of Philadelphia filed against the Werners.

Dr. Cummings charged that the Werners induced his son to give up his Roman Catholic faith and enticed him away from his parents. The Werners replied with a $600,000 countersuit, charging the Cummings with slander.

In mid-March both couples signed statements in a Milwaukee court dropping their suits.

It's dangerous to advertise

"I am pretty tired of holding my breath every time a theatrical personality lets it be known that he or she is a Catholic," the Rev. Edgar Holden confessed. He spoke at a Roman Catholic communion breakfast for state employees in Albany, New York. "And I am equally fed up with trying to look the other way when the same entertainer becomes 'a fallen star' in the eyes of the church," said Father Holden.

A leading TV personality is "the latest casualty," he said. She had been described in a recent issue of a widely circulated Roman Catholic magazine "which left the reader with the impression that 'here's a girl just short of a halo.'" Her halo has been seriously tarnished since then.

It is "no great boon to the church that we are able to 'see stars' among our members," said Father Holden. After "boasting that a theatrical personage is affiliated with our church," people get the idea that the church is discredited if the star does something discreditable.

"Might it not be better to adopt the wise policy of Mother Church? She canonizes saints only after their death," said Father Holden.

WASHINGTON

By ROBERT VAN DEUSEN

ANTI-RECESSION MOVES

IT HAS BECOME obvious to politicians, as well as to working people who have lost their jobs, that there is a recession. The initial impulse to play down the seriousness of the slide and to predict an early upturn yielded to the February unemployment statistics: 5.2 million people out of work, the highest in 16 years.

Other discouraging facts: industrial production dropped in February for the sixth straight month; February showed the smallest number of housing starts in nine years; business failures were at the highest level since World War II; the steel industry was operating at 50 per cent of capacity; fewer people were planning to buy houses and cars.

Attempts to place the blame were overshadowed by efforts to find a solution, so as to keep the recession from deepening into a depression. The Senate unanimously passed a $1.8 billion emergency housing bill to provide jobs for half a million workers. The House passed a bill providing $1.5 billion for improving rivers and harbors (the traditional "pork barrel" bill).

The Senate passed a resolution calling on the President to step up the spending schedule on military and civic public works projects for which funds have already been appropriated. President Eisenhower asked Congress to amend the Highway Act so as to apportion $2.2 billion more of federal funds to the states for road building.

Tax cut or public works?

PARTY LEADERS began to jockey for position in the anti-recession sweepstakes, knowing that unemployment and what is done about it could become the major issue in the November elections. Both parties would like to get the credit for halting the downward slide, but neither one wants to get the blame for going too far and starting another inflation spiral.

The big question is whether tax reduction or a big program of public works will do the most effective job. There is an uneasy feeling that public works may not provide a drastic enough remedy. And yet there is reluctance to cut taxes unless it is really necessary, since the budget will be seriously out of balance, even without a tax cut.

Senator Douglas tried to push through a tax reduction as an amendment to a bill already passed by the House dealing with insurance company taxes. It was defeated, 71-14, some of those voting against it giving as their reason that tax legislation is supposed to originate in the House through the Ways and Means Committee. The administration, in spite of strong pressure, decided to defer its decision on whether to recommend a tax cut, until the March statistics are reported in mid-April.

IF THE RECESSION should become more severe instead of improving, the contest over a tax cut vs. public works spending would become academic. Both would be used in an all-out effort to halt the slide. Neither Congress nor the executive branch has any intention of letting the situation get out of hand. With the economic controls which are available, drastic measures will be taken, if necessary, to get the country's economy back on an even keel.

canadian affairs

STANDARD OF LIVING

FROM TIME TO TIME the Royal Commission on Canada's Economic Prospects has released some of its findings in advance of its final report. One of the most interesting for the average citizen is a special study on consumer expenditures.

The study found that the average living standards in Canada are between 20 and 30 per cent lower than those in the United States. However, they are higher than in Great Britain and western Europe.

The differences were found to be most pronounced when personal holdings of durable consumer goods were compared. The study said that the average Canadian's stock of personal and household goods has increased greatly during the past thirty years and the trend is expected to continue.

CANADIAN EXPENDITURE habits would likely continue to approach those of the U.S. but there was no prospect of any significant increases in Canadian incomes to a point where they would match those of the U.S.

An earlier study showed that for 1956 the average weekly wage in manufacturing was $62.27 in Canada as compared with $80.19 in the U.S. (77.7 per cent); that labor income per capita was $889 versus $1,383 U.S. (64.3 per cent); and that personal income per capita was $1,350, or 69.8 per cent of the U.S. figure of $1,935.

Canadian consumer prices are substantially higher than in the U.S., the study revealed. Higher taxes and tariffs plus greater distribution costs in smaller markets accounted for most of the difference.

Canadians are eating much better than they used to. Consumption of potatoes fell from 200 pounds per capita in 1935-39 to 145 pounds in 1951-55. In the same periods consumption of fats and oils rose from 16 to 29 pounds, and fruits from 113 to 169 pounds.

However, the study showed that they were still well behind their American neighbors in the adoption of frozen foods, packaged meat, prepared salad dressings, and various ready-cooked foods.

DURING THE LAST twenty-five years increasing portions of Canadian incomes had been spent for cars, refrigerators, radios, television sets, tobacco, alcoholic beverages, drugs, cosmetics, and toilet preparations. Some types of recreational activities and various hobbies took more money.

Smaller fractions of personal expenditures were devoted to food, clothing, personal furnishings, shelter and fuel. These items would get a decreasing proportion in the years ahead, the study predicted.

Tobacco and alcoholic beverages showed significant increases in the twenty-five-year period, the one rising from 2.4 per cent of personal expenditure to 3.3 per cent, the other from 3 to 5.4 per cent. Little change is expected in these items, however, in the next twenty-five years.

Spending for cars rose from 7 per cent to 10.7 per cent and is expected to go to 11.9 per cent. Food declined from 29.9 to 27 per cent and may drop to 24.5 per cent.

The study presents the picture of a rich people becoming richer, with time and means for increased sports, hobbies, travel, with many items of household equipment, fairly low standards of housing, but many automobiles. It is a picture of an acquisitive society, the members of which are prepared to work but expect substantially higher levels of material living. —NORMAN BERNER

BUSY DAYS FOR MICHAEL

There was so much to be done at the church that Michael had difficulty getting his theme written for English class . . . But in the end he found that he would have many experiences to write about

OH BOY! Easter vacation, no homework except a theme for English class. I am going to get that done right now before I do anything else. If I write my theme now, I will have all day tomorrow to play, and Sunday afternoon to fool around over at Tom's house.

Let me see—pencil, paper, pen and eraser. There, now I am all ready to start. Oh, oh. There goes the phone. That's funny. I wouldn't think any of the fellows would want to play ball on Good Friday. No, none of the boys wanted to play ball. It was Pastor Preis and I have to quick fold the two hundred bulletins for the service tonight. Hm, there goes that theme. Oh well, I'll do it when I get home.

MY MOTHER and sister and I hopped into the car and drove down to the church. After I placed the bulletins in the nave, we decided to attend part of the three-hour service at Zion Lutheran Church. Little did we realize that we would have to wait in line for a place to sit. However, we heard Pastor Preis preach a good sermon. It was worth the wait.

After the service I thought a dairy queen sure would taste good while walking down to Trinity to change the inside bulletin boards. As I licked the cool, sweet, refreshing, frozen nectar, I suddenly remembered the theme.

What three incidents will I write about? I was not hungry anymore. I felt sick and depressed. I soon forgot all about it, when I saw a shocking pink and midnight black Corvette with high-compression overhead fuel injection valves, overdrive, duals, white sidewalls and chrome-plated steering wheel.

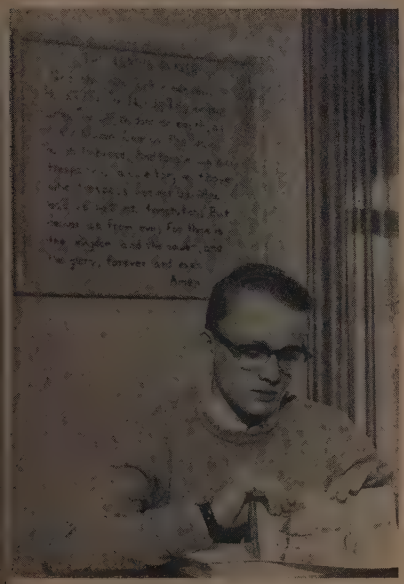
It sort of pepped me up. I went about my church jobs a bit more eager. When the tasks were completed I thought that now I could get home and work on that theme.

But where was Dad? I distinctly remember telling him to pick me up at four. Well, here he comes a half-hour late, but

Fourteen-year-old Michael Wagner wrote this for ninth-grade English class in Ann Arbor, Mich. He belongs to Trinity Church.

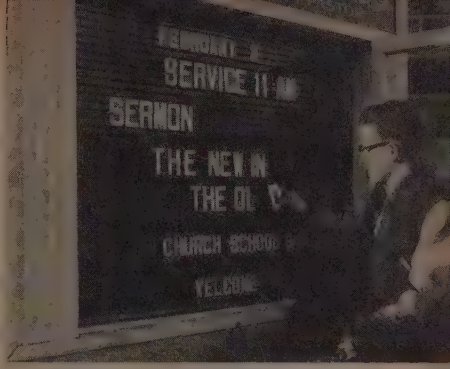
I was happy again when I saw that pink and midnight black Corvette with the high-compression overhead fuel injection valves, overdrive, duals, white side walls and chrome-plated steering wheel go by.

We stopped at the store. My mother said that she would just be a moment, because she only had two or three things to buy. Five minutes, ten minutes, fifteen minutes. "Only a couple of things to buy." Hah! Twenty minutes, and here comes Mom with a little bag, and here comes Dad with a whole cartload of stuff. Few things, hah! Once again I was thinking, "What three incidents will I write about for that theme?"



THERE WERE BULLETINS TO FOLD

IT WAS SIX by the time I got home. By the time dinner was ready and I had taken a shower, it was time to leave for the Good Friday communion service at Trinity. The thoughts of that theme were



MICHAEL AND THE BULLETIN BOARD

haunting me all the way through the service.

I was awakened Saturday, when my dog jumped on me and started licking my face. I looked at the clock—9:30. And I had intended to get up early and start on my theme. No time now, because choir practice was at ten. Oh, well, I'll do it when I get home.

When I arrived at church, I was greeted by three stacks of bulletins which totaled seven hundred. The first stack had to be done by this evening, so that I could put them in the nave for the 6:30 sunrise service. The other two stacks were to be done in time for the 8:30 and 11 A.M. services. My hopes of playing ball and doing my theme were pushed aside. After choir I changed the bulletin board out in front of the church.

WHEN I GOT HOME, I began to eat and fold bulletins at the same time. Look at those "lucky bums" playing baseball. At 3:30 I had finished four hundred of the bulletins when the phone rang. Maybe Bill wants to play ping pong and maybe Tom wants to play golf.

Much to my disappointment it was Mrs. Schneeberger. Karl, one of our Order of St. John Acolytes, had gotten something in his eye and was at the hospital having it removed. She wanted me

to take his place as acolyte at the 4 o'clock communion service. It seems that she could not locate any of the other members of the Order of St. John. Lucky me. I was home and available because of seven hundred bulletins.

Once again I went down to the church. And once again there was Pastor Preis smiling another, "Hello, Mich." He never seems tired. I wonder why? He must be able to find a satisfaction in all these chores that I am missing.

Together Pastor Preis and I went into the chancel and served the fifty people who felt the call to our Lord's table. Once again the thought of three incidents started to haunt me. Woe is me. Will I ever find time to write my theme?

My sister still likes to think about her Easter basket, so she arose at 5:30 in the morning and found it. There was also a pogo stick and immediately the whole household was awake. I felt tired and grumpy and wondered why anyone wants to get up so early for church.

When I walked down the aisle and saw the sun streaming through the colored glass windows, I felt choked and lost my place in the hymn.

Here were many people who felt the need to go early in the morning in search of their Master. Oh, it is true, there were some sitting in the pews who are not as faithful at times as they should be, still at least they were here now. The choirs never sounded better and the church never looked more beautiful, and at this moment, I realized that I had my reward.

My cross had been lifted. I did not feel tired any more. I knew exactly what my English theme would be about.

When church was over, I rushed home, ate something and picked up the rest of the bulletins. At 8 A.M. I changed the hymnboard and put the bulletins in place and then put on my choir robe again and prepared to sing for the 8:30 service.

Once again the church was filled and everyone seemed to look happy. The sun had moved and the light shining through the window showed Christ with his arms raised high. I thought he must be saying, "Well done, my good and faithful servants." At the end of this service, I put the rest of the bulletins in place, changed the hymnboard again and attended my Sunday school class.

At five to eleven, I donned my cotta and surplice and prepared to light my taper and serve as acolyte. All was ready for this last service of Easter Day.

Once more the church was full of people who had come to hear the pastor tell a story two thousand years old. Once more the choir gave out with that beautiful music. I could not help but think of the hours Mrs. Heger had spent at the organ and the choir had rehearsed, to say nothing of the hours Pastor Preis spent in preparing. Even the Sunday school teachers had spent time to prepare for their classes, and mothers and fathers had spent time getting their families ready to bring them to God's House. At last I realized the true meaning. And it all happened almost two thousand years ago.

My hours spent folding bulletins, changing hymnboards, fixing the outside bulletin board, singing in the choir, and serving as acolyte were much the same as those who spent time in the upper room and who wept for Christ at Calvary. Because they too rejoiced on Easter when they found the empty tomb and heard the news that "He Is Risen!"

It is with a humble heart that I write on my theme, "This Is Easter."

Don't Reject Your Master

The saddest tragedy for us is to have no great loyalty to set us free from ourselves

IN THE PICTURE GALLERY of the old ago there are two tragic objects, a purple robe and a crown of thorns. They were part of a noisy joke. The purple robe was an old imperial garment. It was already old when thrown over the shoulders of Jesus. When it was new it may have graced a state occasion of some proud governor. Then it was discarded, and lay in an old storeroom somewhere in the soldiers' barracks.

Now it was placed over the bleeding body of Jesus. And they took some branches bearing straight strong thorns, twisted them together into the shape of a crown, and thrust that on his head. They put a reed in his hand for a scepter. And marching past him, striking him with open hands, they called him the King of the Jews.

These Roman soldiers were ridiculing the Jewish people in their mockery of Jesus. "This helpless prisoner is about the best monarch the Jews can produce," they were saying. "See what we think of him."

THERE ISN'T much humor in the situation after these centuries. Our Lord has proven his power. He was never in any doubt about the outcome. He had come from God to capture men from their sins,

By G. ELSON RUFF

and gain their loyalty for a kingdom not of this world. No one knew better than he how much men really long to be captured for such a kingdom.

Once Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." He knew better than anyone else the terrific down-drag of our human nature, our forgetfulness, our stubbornness of heart. But however frail he knew *us* to be, he never lost faith in the revelation of God which he would make for us in his own death, there would be power to save us from our worst reluctance and resistance.

He knew what earthly leaders also know, that people are longing to be captured by some loyalty. We individualists of twentieth-century America may feel sure we want to live our own lives. Yet unconsciously we are seeking loyalties to give meaning to our lives. From the time we were children we were trying to feel real by losing ourselves in loyalty to some group.

How interesting it is to stand on the sidelines at a high-school playing field, when teams are engaged in combat over which is going to take a football to which end of the field, and to observe how seriously each group of students shouts for the victory for their side. After school days people join clubs, political parties, and seek to get some happiness by identifying themselves with the membership and activity of these groups.

People who never do any of these things, who become more or less ingrown, become less and less happy. A man who stands wide-eyed before all the things to which others are loyal, and sees what poor, shabby things they are, often wishes he were not so keen-minded, so he too could throw himself into them with all his soul.

But none of these ordinary loyalties is enough to hold the full devotion of a man through all his years. We get out of school, and smile with amusement upon the excitements of school spirit, and we find that most of our clubs are nothing after all but some more of the same thing.

If there is to be strength in our lives, there must be something to take us outside ourselves, hold us, make us count. It should be something worthy and permanent. Jesus had this something. Among the activities of man there has been no way like this for throwing off our burden of selfishness and escaping into a greater world of service and of sacrifice.

To believe in a heavenly Father who has made us, who has work for us to do, and to find in Jesus this God of perfect wisdom and love, has been the salvation of millions of faithful men and women. Through him the peace of God descends upon the hearts of trustful millions.

Why can't we see it, all of us? Why can't we give our whole hearts to this loyalty? He offers everything, and men reject. That happened right from the start. Pilate offered Jesus to the people, begging them to reconsider their desire to kill him, and they refused. The news had circulated through the city that Jesus had been taken, had been tried during the night by the chief priests, and was now before Pilate.

The people crowded into the streets, and around the place called the Pavement. When Pilate saw the square filled with people, he decided to bring Jesus forth and persuade the multitude to express some sympathy. They saw him, crowned with thorns, and they cried, "Crucify him."

For one thing, they had found that Jesus did not offer them immediate suc-

cess. They would have supported him in a bold effort to regain the independence of their nation. In hope of that they had strewn palms on his way just a few days before. But here he was making no resistance, surrendering all claim to be the kind of Messiah they were looking for. His way is long. He does not heal our strife overnight. He does not solve our problems with one stroke.

We are looking for something that promises immediate results. So were the Germans when they followed Hitler. We jump at shortcuts. Our Leader, knowing our nature, rightly estimating the power of evil, leads us step by step. His kingdom comes slowly. We shall not see it established in our day. He builds it in the hearts of faithful men, and it endures to all eternity. But the long way is costly, to our pride, to our shallow hopes.

And Jesus disappoints the crowd because he does not echo the commonplace opinions we call truth. We build our world on common sense, as we understand it. Take care of ourselves. Fight for our way. And get ahead. He cast that all aside. He showed a hard way, and a long one. The world still thinks it can find something better.

So IN THE END they lifted his body to the cross. The meaning and presence of the eternal God shone in him. He had come to call men to the kingdom, to call them home to God, to show the way. He got a mocking title printed for his cross, which read, "Jesus of Nazareth, the King of the Jews." But he was still the king.

The Jewish people have suffered for ages because of their rejection. There was a great destiny for these people, a chosen people, to be the ministers of God to all the world. When the hour of their destiny arrived, the fulfillment of the promises to them, they refused it.

Any people suffer. There is no other loyalty that lasts. To be without Christ is, in the end, to be without anything. To stand with him in his weakness and shame is to live with him forever. He showed the way we must be going. We should have learned through tragic years and great mistakes that short-term plans and easy truths are not the answer.

THE SON who journeyed to a far country, and was eventually reduced to living on husks, is much like most of us. He found out he was a prodigal, and came home before it was too late. So may we. Our Lord is eager for our loyalty. But he expects it all. He must have full allegiance of his followers.

And for our loyalty he has such reward as no one else can give. To those willing for the hard way, the way of everyday endurance, fidelity, and faith, he giveth power to become the sons of God. There should be no difficulty in choosing him. He first chose us, and has no intention to give up his struggle for us until he wins.

AT THE CLOSE of a series of sermons on worship, I was approached by a very sincere young man. "Do you think I ought to come to church when I don't feel like it?" he asked. "There are times when I want to come and really enjoy the service, but there are other times when I've no inclination at all. Wouldn't it be hypocritical to come then?" "Well, John," I replied, "do you only pay the grocer's bill and the rent when you feel like it?" Worship is a debt to be discharged independently of our feelings.—RAYMOND ABBA in *Principles of Christian Worship* (Oxford University Press)

CHURCHMAN'S ALMANAC

A PREVIEW OF SPRING

APRIL

APRIL IS THE MONTH of great and good promises. Looking at the long-range weather forecasts it speaks of storms, rains, squalls, warmer, colder. The full moon comes on April 3. "April showers bring May flowers" is an ancient saying. So they do. The first are those of the woodlands—the dutchman's breeches, the cowslips beside some oozing spring, the delicate May flowers, and way up north the fragrant face of the trailing arbutus is found beside some belated snow bank.

Men poke around in the lawn seeking dandelion greens, the first vegetable of spring. A little later the first spikes of the asparagus will appear, the winter onion, the parsnips left to cure in the winter soil will be dug and placed on the table. Horse radish will be sought out and grated, bringing tears to our eyes and zest to our appetites. Man will sow his seed and then wait while God gives the increase. It is a month of promise.

The birds all return. The robin has already built her nest, and one day we will see the half-shell of robin blue, and know that hungry mouths are waiting to be fed. Ever see anything as funny as her bout with an angleworm, determined to stay in the ground, while she gives the right tension until it gives up?

Jenny wren will be back, and between gathering sticks she will sing out her heart at daybreak. The birds are the real architects when one considers the variety of their homes—the hardened mud of the swallow, the swinging basket of the oriole in the elm, the deftly hidden nests in the thornapple tree. The martins will return and fight out the ownership of an apartment with the saucy sparrows.

HARDWARE and seed stores are loaded for spring. What a garden of promise resides in their stalls of pretty flower packets. There are stacks of bags with lawn seed and fertilizer, tools, planting books. April is a little too early for such, but before its close there will be blistered hands and aching backs.

Then there is of course April Fools'

By B. J. STECKER

Day. In the old days there were the cotton-stuffed chocolates, cigars with explosives wrapped in, nailed-down purses, and funniest of all the unsuspecting pedestrian with a placard pinned on his back saying "kick me."

Baseball teams are heading north. Sandlots are filled with the stars of tomorrow. Kites fly high in the April breeze. Pike fishermen will invade the nearby river. Water cress is at its best in April. This is the month of promise.

AND WHAT CAN compare with the coming of another Easter? Here is the real life of man, the message for the ages. Sin-hardened and sin-burdened man not knowing what to do with his sin . . . ever trying to justify himself before God with either self-righteousness or work-righteousness, he knows the deep searing of his sin, its bitter memories.

And the Easter message, "Christ is risen." It gripped the hearts of the apostles. They went out to all men who had sinned crying "repent, believe, be reconciled to God in Christ."

The words on their lips were "believe, rejoice." Blood flowed like quicksilver in their veins as their enthusiasm mounted. Men like Paul strapped on their seven-league boots and crossed seas and deserts to tell the story of Christ. There is nothing comparable in history to these few spirited men determined "to know nothing among men save Jesus Christ crucified for the sins of the world."

"Christ risen from the dead, and alive forevermore." Missions were established and the kingdom was projected on the frontiers of the world. The Hallelujah Chorus picks up the ageless message, "and he shall reign, King of kings, Lord of lords, forever and ever."

April is the month of promise, the warm soft breezes that fan our face, all about us the good earth with its whisper of promise, and the glad triumphant songs of Easter, "Christ is risen from the dead."

MAY

MAY IS the fabulous month. Everything happens at once. When it began the leaves were little green buds. As it ends they are full grown. And in between all things come to birth.

The lonely sower has left his fields, and now the first signs of his labor are in evidence. May is an unending pageant of life, surging, vibrant, something far beyond us having its determined way.

This month propounds the great question, Whence? Who builds spring? Where

are the blueprints, and whose is the creative hand? It is a good time to read the 19th Psalm.

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

JESUS DELVED into this whimsy when he said in the Sermon on the Mount: "Consider the lilies of the field, how they grow; they toil not neither do thy spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. If God so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" So that's it. It is an open hand which "satisfies the desire of every living thing."

In ancient England the people would hurry into the fields and woods on May 1 to gather flowers and branches. With their arms filled they would return to dance around the Maypole. The Puritans, stern realists that they were, banned it as heathen. May 1 is the day when the military might of Russia is put on parade. It is a show to impress all the world, perhaps it does, save God.

MAY BRINGS US the first succulent vegetables of the garden. The fruit trees burst into flowers, blessed sight. The colors of May are all pastel.

We get our first sunburn, taste our first trout, and experience the daze of laziness. The croakers sound forth in the swamplands, highways are crowded, and carelessness snuffs out far too many human lives. Why do men change their nature when they get behind a wheel?

Seminaries graduate men for the ministry. Synod meets, and plans come to birth for greater things in the kingdom. Lilacs are in bloom, and stand up in the rain. May is indeed a fabulous month.

May marks the anniversary of the triumphant ascension of our Lord. We do not worship a dead Jew but a risen, reigning Saviour. His gospel catches us in our deepest need. He lifts up our hearts, and answers every perplexing question. And at last when life is over he alone has eternal life awaiting us. May is a fabulous month and praise God we are in it.

AND THIS YEAR also the festival of Pentecost comes in May. It gets its common English name, Whitsunday, from the fact that on this day in the early church the catechumens were brought into full fellowship with the church, and they wore white. In many of our congregations boys and girls are confirmed on this day.

Whitsunday is more than this. Jesus said he would not leave his disciples comfortless. How majestic and true is Lu-

THE EARTH IS THE LORD'S

Upon these fields thy feet once trod
Thy presence lingers, Son of God:
Wherever vineyards slope away
"I am the vine," I hear thee say.
When on the hills the wheat is bright
It is thy harvest, waiting white.

Where thou didst pause to touch and bless
The earth retains a holiness:
All bread is hallowed now, all wine
Become a sacrament of thine.
No cup of water can I lift
But drink of thee, the living gift.

Since thou didst live and didst arise,
Thy life looks out from each man's eyes.
Thou art alive in each green tree,
And all creation, trod by thee,
Is now thy symbol, to recall
Thou Life-of-life, thou All-in-all.

—FRANCES SWARBRICK

ther's explanation of the third article of the Creed: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to him. But the Holy Ghost has called me through the gospel, enlightened me with his gifts."

God is ever among us. This is the promise of Whitsunday. The Word of the Lord endures forever.

JUNE

It's June. It is everything man desires, could hope for. The other months of the year hurdle by one by one. This is the one we wish might linger with us longer.

The theme is moonlight and roses. What a rewarding flower the rose is. Whether it be the four- or six-petaled wild rose which adorns the roadside, the old-fashioned full-bodied rose of our grandmother's garden, or the vast varieties which are the product of man's genius with growing things, they are all beautiful. No flower can imitate their scent.

June is the month of strawberries. There is an Indian legend connected with their origin. An Indian woman once ran away from her husband after a quarrel. The Mighty One, wishing to stay her temper, gathered sweet mist from the mountain, dew from the grass, honey from the bee, color from the redbird, bright speckles from the trout, and beauty from the hummingbird. The berry thus fashioned was the strawberry. The Indian girl stopped to pluck and eat one, and at once her temper was sweetened, and she was reconciled to her husband.

This is the month when we gather home-grown sweet peas for our tables. It is the month of brides, graduates, commencements. It is also the poet's month, and one can understand this, for everything about it is lovely, entrancing.

After a rain the evening air is laden with the perfume of flowers. The moon is much clearer and stars brighter. Trout are more frisky, and yield to the deception of the tied fly. Consider the many delicate shadings of green, which later in the summer fade out to a common blend.

In June comes a day and a night of equal length. Europe has woven many lovely customs around the summer solstice. Some dour soul will lament that now the days will get shorter.

FIVE MAKE A FAMILY:

TOGETHER

I WAS LOOKING forward to the trip to the zoo as eagerly as the youngsters were. Dan made the suggestion as we gathered for lunch.

Karen was a little blasé at first. I thought I was going to get the familiar "Really, Mother!" with which she greets my less sophisticated efforts, but all of a sudden she changed her tune. "It will be fun! Remember how we used to plan so far ahead and wonder whether everything was going to work out? Like the time we had been exposed to chicken pox and kept watching each other to see who was going to break out in spots and spoil the party?"

"And none of us did!" chortled Pete. "Wasn't that the time you got lost and we were all scared to death you might get into trouble? Had visions of you chewed to nothing in the tiger's cage—and there you were over at the refreshment stand eating your third hot dog!"

THERE WAS reminiscence in her tone. This was evidently a sort of farewell to childhood she was about to undertake with the family.

Pete, on the other hand, was all excitement. "The rest of you can go on and I'll spend most of my time with the iguanas. They have a rare one they just got this winter. I may spend a couple of hours watching him."

"Spoken like a true scientist," said Dan, "although I have a hunch that watching him in a cage for a couple of hours may be a bit longer than you think."

"Oh, he's not in an ordinary cage. He has a special place that represents his natural habitat. He's—"

"Chimpanzees for me," announced Susie. "If I ever get rich, a chimpanzee's the first thing I'll buy."

It was agreed that we'd go together, but no one was going to hurry anyone away from his special love. The whole family was grown up enough to know how to behave at the zoo. And we all knew the terrain well enough not to get lost. It was going to be a happy, interesting day for every one of us.

Deciding on an outing in Holy Week had been difficult. We wanted to use Dan's day off for something special while the children had a holiday. Yet most of the things that would be fun seemed out of place at such a time.

Not that we needed to provide recreation! Every one of us could have had the week booked solid with our individual affairs. Family togetherness is getting to be more and more a thing to be planned for, even fought for. A lot of families decide it isn't worth the battle. The interests of nine-, twelve-, and fifteen-year-olds are often so different, it's easier to let them go their separate ways.

SUDDENLY SUSIE exclaimed, "What about Aunt Claire and Uncle Charlie? Will they be all right for a whole day?"

"Marilyn and Chuck will be home, silly," Pete reminded her. "Chuck will be working, but Marilyn won't."

"Remember the time we all went to the museum?" Karen reminisced again. "Who got lost that time?"

Dan raised one eyebrow in the expression that never fails to amuse the family. "Getting lost seems to be a major feature of our outings!"

It was Susie's turn to assume great age. "That was when we were much younger."

So IT WAS agreed that if the weather held, we would leave early enough to be at the gates when they opened. That way we could have a full day and be back in plenty of time for church in the evening. An early start meant preparation and organization. Karen made out lists for everyone as we suggested things that would need to be done. Store order for Pete. Cake for Karen to make. Susie and Pete to make sandwiches the night before and store in the refrigerator.

"Looks as though you and I will get off easy," murmured Dan in my ear.

"Optimist! We'll get all the finishing-up jobs. Probably do more than the rest."

"Seems only fair we should have an opportunity to go as guests after all the years we did everything."

"When was life ever fair? It's fun, but seldom fair."

"An optimist and a philosopher! What a pair we make."

I made a face at him. "My philosophy says that if you don't hurry, you're going to be late to work. Or are you optimistic enough to think that doesn't matter?"

THE MINUTE the words were out I was sorry. I had just been making "clever" conversation, but I'd reminded him of all the tensions surrounding him in his job. The happy laughter was gone as though written in invisible ink. "It matters, all right. Mr. Big is checking everything. Not that I want to shirk on the job. It's the breathing down my neck one minute and having nothing to do the next that really gets me."

The conversation among the children had stopped. They were staring as though their eyes were on stems and their ears on hinges. Dan laughed with an almost natural tone. "Guess we all enjoy griping now and then. Since I've no school work to complain about, I have to take it out on my job. So long, people. See you later."

Everyone said good-bye very cheerfully, but after Dan had gone, silence fell. It was Karen who spoke. "I didn't know Daddy was having trouble at work."

"He's not going to get sick like Uncle Charlie, is he?" asked Susie.

"No to both questions, if you were asking a question, Karen. There are always a few differences of opinion wherever there are people. Most of the time, Daddy loves his work, but now and then there are shake-ups and adjustments that annoy him."

I DID NOT think it wise to tell them about the jockeying for position that was going on. "But this I promise you. Daddy isn't going to let it make him sick. When he comes home he leaves it all behind. And you can help by helping him think of other things."

"You call that help?" Pete crossed his eyes. "It's a pleasure. I can make a list of things for us to do together that will take him six months."

"Me, too," nodded Susie. "But first I'm going to pick out a real good scripture for tonight. I've a list of what to read when."

Karen shook her head. "Let's pick out something together." Her eyes met mine. "I think you could find a good passage yourself, if you try. He'll like that better, anyhow. And besides, Pastor Sym says—"

I began to wonder whether Karen might not be almost as grown-up as she feels.

NEW SERVICE BOOK AND HYMNAL ARRIVES

IT FINALLY ARRIVED—the new *Service Book and Hymnal*—a shining red volume, just one-half inch longer than the *Common Service Book* and about three-sixteenths of an inch thicker. Now I know how my children thrill to Christmas morning. I could hardly wait to leaf through its 1012 pages.

Some people reading these pages have the notion that I had a special copy, ominously stamped "Top Secret." "After all," as one fellow said, "I read your column and you've described so many parts of the book, you must have a copy." No, my friend, my information came from piecing together items from committee reports (all in the ULCA minutes), from copies of "Liturgical Texts," "The Holy Communion," and "Liturgical Music," and from conversations with members of the Joint Commissions. So my first look at THE BOOK was one of excitement.

NOW THAT I have the complete work all neatly bound up in a single volume in front of me, let me give you some reactions. Perhaps you'll see something I missed, if you do, share it with me please.

I like the bright red cover. On its spine the words "SERVICE BOOK AND HYMNAL" stamped in gold stand out brightly, as does the symbol of the orbed cross on its cover. One can imagine gloomy pews and dingy pew racks taking on a festal spring hue when the dull old green-covered Common Service Books are replaced by streaks of shining red.

The first feature to catch my eye was the Preface to the Liturgy. Here is a brief statement on the background of the project. Signed by the eight participating churches which prepared the book it is both a pedigree to what follows and to that which is basic to our worship. These words are most appropriate to the diversity of practice in Lutheran worship: "Freedom and flexibility in matters liturgical is our birthright, and there is room for ample variety in ceremonial, music, and architectural appointments. Some parishes may desire and have the resources to provide full and ornate services. However the most ornate structure should not incorporate extraneous or unauthorized texts. Other parishes may desire or be able to provide only services of a much simpler character. Likewise, the simplest service should not omit essential or important parts, or change their order. Every service, whether elaborate or simple, sung or said, should be within the framework of the common rite authorized by the Church, and its integrity should be respected and maintained under all circumstances and conditions."

THAT SETS the stage. In the preface to "the Music of the Liturgy" (printed in the booklet "Liturgical Music" which is being used in the program to introduce the new book) the directions are given for the use of the music which follows.

Then comes The Calendar. Apart from the addition of the Festival of the Holy Innocents (Dec. 28), and the transfer of the Transfiguration to Aug. 6, two other additions are noted. The Easter Season is alternately named The Paschal Season, and following the words "The Trinity Season" comes (Season after Pentecost). Perhaps the day may come when we shall number Sundays in this season as "after

Pentecost" instead of "after Trinity," and thus give the more important day of Pentecost the prominence it rightly deserves.

Pages 1 to 129 have to do with "The Service" or "The Communion" as it is alternately worded at the top of these pages. Here is all that is necessary for a full celebration of the church's chief act of worship, the sacrament of the altar. First the full text is printed out, then the first musical setting, followed by the second.

Music for the nine proper prefaces (Advent and All Saints' Day in addition to those in the *Common Service Book*), follows next. More than forty pages make up The Proper of The Service. These are the Introit, the Collect, the Lesson, the Epistle, the Gradual and the Gospel. Recollections of stormy debate over whether the texts should be taken from the King James or Revised Standard Versions come to mind when one sees only the reference for the Bible passage.

Readers will notice a change in the title for the first Sunday in Lent. In place of the more familiar form in the CSB (Invocavit), the new book returns to the older and more accurate form of Invocabit. This ought to make the Latin students happy. And finally, in place of the Sentences of the Season as we had them in the CSB, the text and music for nine seasonal graduals (to be used in congregations where the appointed graduals are not sung) are given. Thus the front part of the new book contains all that is needed for the chief service of worship.

MATINS AND VESPERS, with their appropriate musical settings, follow, and with them a series of Invitatories, Antiphons and Responsories, all of which are proper to use with Matins and Vespers. I feel that this material won't have very wide use among us, but a lot of enthusiastic pastors and choir directors could prove me wrong.

Also among these minor offices or services are The General Suffrages, the Morning and Evening Suffrages, and The Litany. A lot of people, I'm sure, will be happy to note that the phrase about "perpetual victory over all its enemies" has been omitted from the Litany. A hurried count showed that 113 psalms and 8 canticles (in addition to those already printed in Matins and Vespers) are included. There are 138 collects and prayers, 15 of which are for private devotion, The Bidding Prayer, and four General Prayers.

A FOOTNOTE NEAR the front of the book indicated that "limitations of space have made necessary the omission of certain of the Occasional Services and other material. The Text Edition includes the whole body of the liturgical services." It may be some time before the text edition appears, but in the meantime our churches will have certain of these Occasional Services. These include: the orders for the Baptism of Infants, Confirmation, a brief and a longer form for Public Confession, the Burial of the Dead, and Marriage.

In the longer form for Public Confession which is "For A Specially Appointed Preparatory Service," the formula of absolution, unlike that in the brief order where it is omitted permits the use of the second paragraph, "On the other hand . . ." Also, the wording of the Exhortation has been reworked. The rubrics in the Order for Marriage will provide interesting reading, buttressing the arguments of many persons today who are urging a more Christian celebration of the marriage rite.

The last part of the liturgical portion of the book is The General Rubrics. Here

are all of the rules for a proper observance of the several services of the book. Here too are several tables involving the precedence of festivals and days, a lectionary for Matins and Vespers with two lessons for each, a table of psalms for the Sundays and Festivals of the Church Year, and—happy addition—a list of psalm paraphrases (hymns based upon the psalms), and the psalms from which they are taken.

THE REMAINING three-quarters of the book comprise the Hymnal. Here again is another brief statement which introduces the hymn section of the book. Perhaps these words sound a bit presumptuous, but who will say they are not true:

"The Lutheran Churches in America are in process of becoming the Lutheran Church in America . . . This book will contribute to the unity of our Church and to the Advent of the day when Henry Melchior Muhlenberg's vision of 'one Church and one book' will become a reality. May God accept the worship this volume brings. To His glory we dedicate the *Service Book and Hymnal* with the prayer that He may bless it and use it as an instrument of His grace and power for the advancement of His kingdom."

There's a lot I haven't said about this new book, but I'll leave you the fun of looking at it for yourself.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Be a priest?

QUESTION: I am seventeen years old, and a Lutheran. Since my early childhood I have wanted to become a minister. Three years ago, however, I came into contact with Roman Catholic friends and relatives, who have instructed me in their faith. I would like to become a Catholic and study for the priesthood.

My mother first told me that I was too young to know what I was talking about, was influenced by others, and a host of other things. So for a period of one and a half years I have been very faithful toward the Lutheran church and its doctrine, but I still have the ambition to become a Catholic.

REPLY: It is fine that you are interested in the Christian ministry. But your mother is right. At fourteen years of age you certainly were not ready for a vocational decision, and at seventeen you are still not sufficiently mature to make a decision of such a radical nature as you mention.

You can render a far more worthy service by preparing for the Lutheran ministry than by turning to the Catholic church, which is foreign to your family. This is a time when the Lutheran church needs many more good pastors—there is a great shortage of men, so you are needed in the church of your fathers.

The Roman Catholic church has in it some fine things, but it is marked also by some vicious ones. How anyone reared in the free atmosphere of the Lutheran church could swallow them I don't know. The government of the Catholic church is autocratic and authoritarian, whereas that of the Lutheran church is democratic and

representative in its organization.

There are many fine Catholics, but the hierarchy is very different. It aims to crush Protestantism wherever possible. In Spain, under papal influence, a Protestant church is not permitted even to place a sign on a building to show that it is a church, and similar discrimination is practiced in other "Catholic countries." Such policies would be used in North America also if the Catholic church here were strong enough to do it.

It is easy to see how a young, immature, unprepared person might be influenced by Catholic friends who are always ready to play up the pleasanter phases of Catholicism and to hide the many ugly phases. Many Catholics, of course, are not acquainted with the evil characteristics of the Roman hierarchy, and the gross intolerance which has been practiced for centuries.

I have sent you a copy of *The Split Between Roman Catholicism and Christ*. Let me suggest also that you read Paul Blanchard's *American Freedom and Catholic Power*. For the sake of a worthy use of your life and God-given gifts, and the happiness of yourself and your family, be very slow about making a decision which would cut you loose from evangelical Christianity.

Fear

QUESTION: Claude is a timid youngster, just the opposite of his mother who is a demanding, aggressive person. I think she is unreasonably strict with the boy. I have a pretty good chance to know what is going on since I live next door to them.

Claude says he is afraid of several "big boys" in our community. He thinks they are "out to get him," though, as far as I know, they have never touched him or uttered any word of threat. He walks around three or four blocks to keep away from these boys. Claude's mother is worried, and I share her feeling.

REPLY: Claude's case calls for study. Are the older boys a threat to him or not? Older boys often find it amusing to scare or threaten a younger one, even though they have no unfriendly intention. If the younger shows fear or panic they may step up their show of aggression. Only occasionally will older boys "beat up" a younger one.

Some students of child life offer a different explanation of a case of this sort—rightly or wrongly. Perhaps, since Claude's mother rigidly disciplines him, he holds resentment toward her—a feeling which he has to hide. It is possible, then, that he may express his feelings by "projecting" his resentment, or aggressive feeling, on to the older boys, and attributes to them his own aggressiveness or desire to attack. He pictures them as eager to do what he would like to do but can't.

If the former is the case, Claude needs to be introduced to the older boys by several easy steps by someone who knows them. In a short time he will probably feel at ease in passing or talking to them. Depending on the conditions, the process may be facilitated by taking the older boys into confidence and asking their co-operation.

If the latter is the case the starting point will be the boy's mother. She will need to modify her ultra-strict manner of dealing with him, have a confidential talk with him, and have him brought into contact with the "big boys" as evidence that they have no bad intentions toward him.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version.

By LUTHER A. WEIGLE

"Take no thought"

"TAKE NO THOUGHT for the morrow" means "Do not be anxious about tomorrow" (Matthew 6:34). "Take no thought how or what ye shall speak" means "do not be anxious how you are to speak or what you are to say" (Matthew 10:19).

"Be careful for nothing" means "have no anxiety about anything" (Philippians 4:6). "I would have you without carefulness" means "I want you to be free from all anxieties" (1 Corinthians 7:32). When Jesus gently reproved Martha for being "careful about many things," it was for being "anxious" (Luke 10:40).

In all these cases we are dealing with the Greek word for "anxiety." The English words "thought," "carefulness," and "careful" were good translations of it in the sixteenth century, but today they mislead the English reader.

THE WORD "secure" in 1611 meant without care or anxiety. It described a state of mind which might be overconfident. That meaning of the word is now archaic. When we now use the word "secure," we mean really safe.

In Judges 8:11 the army was not "secure," but "off its guard"; in Judges 18:7, 10, 27 the people were "unsuspecting." "Devise not evil against thy neighbour, seeing he dwelleth securely by thee" (Proverbs 3:29) means: "Do not plan evil against your neighbor who dwells trustingly beside you."

The preposition "of"

THE MOST VERSATILE of the prepositions in the King James Version of the Bible is "of." It is used where we would now say "by"—Jesus is said to be baptized *of* John and led *of* the Spirit into the wilderness to be tempted *of* the devil.

"Which was spoken of the Lord by the prophet" may be understood to mean the prophet's word concerning the Lord; the clause is cleared up in the present translation, "what the Lord had spoken by the prophet" (Matthew 2:14). Similarly, in John 8:40, "which I have heard of God" means "which I heard from God."

"The zeal of thine house" is "zeal for thy house" (John 2:17); "zealous of the law" is "zealous for the law" (Acts 21:20); and "a zeal of God" is "a zeal for God" (Romans 10:2).

THE KING JAMES VERSION sometimes uses "of" where we would now use "with." Examples are "in comparison of you" (Judges 8:3) and "provided the king of sustenance" (2 Samuel 19:32). The expression "I am sick of love" (Song of Solomon 2:5) now implies surfeit and distaste; the better translation of the Hebrew is "I am sick with love."

To "rejoice more of that sheep than of the ninety and nine" (Matthew 18:13) means to "rejoice over it more than over the ninety-nine." "Power of" means "rule over" in 1 Corinthians 7:4. "Compassion of" (Hebrews 10:34) is "compassion on." Timothy is urged (1 Timothy 4:12), not to "be an example of the believers," but to "set the believers an example."

Occasionally "of" is redundant, and may be dropped. Examples are: "Asahel would not turn aside from following of him" (2 Samuel 2:21); and "they thought that he had spoken of taking of rest in sleep" (John 11:13).

BOOKS

A PHILOSOPHER'S HEAVEN

The Meaning of Immortality in Human Experience. By William Ernest Hocking. Harper. 263 pages. $3.50.

The title of the book is an intentional reference to the title of a book written a half-century ago by the same author, entitled *The Meaning of God in Human Experience.* Professor Hocking is now 84. Perhaps he intended the present work to be a kind of sequel to the earlier work and its concluding chapter.

The substance of two former volumes, *The Meaning of Death* and *The Meaning of Life,* published in 1937, and the main argument of his lectures on immortality, delivered in 1942, appear now in this "enlarged and revised" edition which "takes note of certain changes in the temper of thought during the twenty-year interval."

Professor Hocking's purpose is not to prove or disprove immortality. His purpose is to help us "shake ourselves out of sophistication about it, to disturb customary attitudes in an effort to see afresh the nature of the question, to estimate its importance or nonimportance." The approach is purely philosophical. Revelation in the Christian sense or theology in general is not permitted to make any contribution.

The argument begins with an analysis of the self. A distinction is drawn between the "excursive" self and the "reflective" self. The excursive self is pre-eminently the dated self. It is immersed in the time-flow of the physical environment with which it deals. The reflective self experiences the time order as it does the space order in a roomier fashion. It can conceive of spaces which are not measured by distance and of time which is not measured by sequence. Physical monism the author rejects as an erroneous view and endeavors to prove his point by the higher mathematics.

It is through the activity of the reflective self that the thought of survival is made possible, for the reflective self is a creative self: it cannot only contemplate a world other than the world of time and space but it can call such a world into being. "The condition of its becoming actual is simply my decision. In regard to these possibilities, it is the self that determines nature, not nature that determines self. The acting self is thus a continual weaving of other worlds, self-begotten in thought, into the texture of the present and given world. The freedom thus exhibited is concrete, in the sense that it alters the particulars of the event sequence of the actual time-space manifold."

But is that other world real or is it the result of subjective imaging? To this question the author gives his own answer: verification of an experience is not to be found in the fact that it is shared with others, but in the nature of an "outer" source whose activity is responsible for the agreement of witnesses. This "outer" source of a common experience the author calls the Real, the Giver of the given. He defines it not as inanimate fact but as "Being," as the "Identical Thou with whom human experience continues its experimental conversation."

The book provides stimulating reading for the thoughtful seeker after truth. At the same time it makes evident the limitation of philosophy in finding the truth. There are places where the thought runs parallel to Christian ideas; for example, when life after death is represented as experienced in a world where time and space are no longer conditioning factors; or when "initiation" is made to describe the activity of the Giver of the given (which comes close to the idea of Revelation); or when, in the Epilogue of the book, love is made the dynamic in the effort to attain fulfillment of life's hopes.

Perhaps there will be those who will be helped by a philosophical approach to these ideas; it may shake even some Christians out of their sophistication or indifference. Eventually, however, there must be a leap of faith if there is to be conviction.

Philadelphia EMIL E. FISCHER

EXPLAINING AMERICAN FAITH

The Spirit of American Christianity. By Ronald E. Osborn. Harper. 241 pages. $3.75.

The author's avowed purpose is to set forth the peculiar characteristics of Christianity in the United States. The perspective is that of the free-church tradition of the Disciples of Christ. The style is light and fast-moving since most of the material was developed in talks on American church life to European audiences.

The work rests upon two questionable theses. The first is the application of the famous "Turner thesis" to American Christianity. This argues that our frontier was the major factor in shaping American character and institutions. It is the frontier that made Americans aggressive, self-reliant, and activistic, with a strong accent on the practical.

Translated into religious terms, this thesis contends that the physical environment determined our faith and its forms of expression. Hence, because of the frontier, American church life is typically nontheological, nonliturgical, sectarian, informal, individualistic, and sparked by lay activity. This kind of sociological determination is clearly one-sided. It does not account for the different kinds of faith (or faithlessness) men brought to the frontier.

Osborn's second thesis—dependent upon the first—is that American Protestant bodies are closer in spirit to each other than to their European counterparts. Once again confessional Lutherans must demur. Similarities in organizational structure and programs are secondary and not determinative. Fidelity to God's Word in sermon and sacrament constitute true spiritual unity. It takes more than geographical and cultural proximity to effect "the spirit of Christianity." For example, does it matter whether a Lutheran is American or Swedish or German when he reads the author's contention that the social gospel was founded on a "platform of robust Christian orthodoxy"?

A volume such as this can serve to prod our self-examination as a church. How many of our practices are really governed by our unique theological heritage as evangelical Christians? WILLIAM H. LAZARETH
Philadelphia

CHRISTIAN ART

Behold My Glory. By William Purcell. Hawthorn Books, Inc. 160 pages. $8.95.

This book reminds us that Bible pictures are not just illustrations. As writers instruct through the printed page, Christian artists make more vivid the great events of the Bible and its central figure, Jesus. Master painters, like great writers, musicians, and preachers, increase the warmth of our feelings toward God.

Behold My Glory presents the message of the Bible in the simple, reverent words of William Purcell and in the richly colored paintings of great European artists. The text retells seven Old Testament and 21 New Testament stories. The 32 pictures illustrate the same events. The text, however, does not deal specifically with the paintings.

An appendix has a six-page commentary on each painting, giving the present location of the original, some facts about the painter, and a brief interpretation of his work.

The reproductions, in full color on glossy paper, are well done. Even the endpapers and dust jacket have a beautiful reproduction of Rubens' "Adoration of the Magi."

The choice of paintings is limited to the work of European artists of the 15th to 17th centuries, but covers a wide range from the childlike figures of Adam and Eve by Cranach to the startling realism of Mantegna's "The Dead Christ." El Greco's "Christ Driving the Traders From the Temple," Tintoretto's "The Journey to Calvary," and Caravaggio's "The Sacrifice of Isaac" are among great paintings in this book.

Behold My Glory will be a delight to anyone who is willing to let the Bible speak to him through great Christian art.

Philadelphia ROBERT CLARK

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

overseas

Government appoints committee to study church-state relations

SWEDEN: Malmo. Mar. 10.—A governmental committee will now restudy the relations of church and state in Sweden. The committee was requested by the parliament last year and appointed by the government recently. The work is expected to last for several years.

Separation of church and state has never existed in Sweden. In the Middle Ages the Roman Catholic Church always closely co-operated with the state. The state of Sweden came into existence with the help of the church. With the Reformation the relations to the pope were broken, and the king became the formal head of the church. In the 17th century the state tried to dominate the church but the bishops guarded considerable independence of the church. The bishops still are the real leaders of the church.

In the 19th and 20th centuries secularism and the coming into existence of free church organizations have broken the inherited uniformity of Swedish church life and brought into question the traditional forms of co-operation of church and state. This is the background of the need of restudy. History will be regarded, and also the relations of church and state in other countries.

The chairman of the committee is an experienced lawyer, chief judge of the district court of Malmö. Other members are Dr. Ruben Josefson, well-known theologian and ordained in the Church of Sweden; Ake Zetterberg, pastor in the Church of Sweden and a Social Democratic member of parliament; Olle Engström, high school teacher of history, active free churchman and a liberal member of parliament; Bertil Bolin, secretary in the Social Democratic Labor Union and experienced in administration and committee work. The committee is expected to be unbiased as to continued establishment or separation.

In The Lutheran Feb. 12 I wrote of the suggestion of Dr. Hedenius, professor of philosophy at Uppsala, to disband the theological faculties in the state universities. A couple of weeks ago Professor Hedenius met at Lund in a public debate the well-known theological professor, Dr. Gustaf Wingren. To a large audience of students Dr. Wingren explained that the reason for maintaining theological faculties is the need of educating pastors and teachers of Christianity, just as the reason for maintaining faculties of medicine is the need of educating doctors.

In a state where pastors and teachers of Christianity are desired, there are also reasons for having state faculties of theology. To question the need of special theological faculties is to question the need in society of a Christian church and Christian teaching.

In February the bishops sent questions about the ordination of women to a great number of Christian and secular organizations. The questions were partly fundamental—but how will the secular organizations be able to answer theological questions? Partly they were practical, testifying to the fact that the bishops are regarding the eventuality of female ministers as a practical possibility. The bill of giving women rights to be ordained has now passed the subcommittee of parliament and will be voted upon in parliament before long. It can be taken for granted that it will be accepted, which means that the church assembly will be reconvened next fall, reconsidering its veto of last fall.

STEN RODHE

Headquarters Move Completed

New Muhlenberg Building Dedicated in Germantown

PHILADELPHIA—A small group of people walked in slow procession along half of the hemicycle of Muhlenberg Building No. 2 in the brisk March air, stopped briefly at the main entrance for the handing over of the keys, and proceeded to the chapel to complete the dedication of the United Lutheran Church's new office building in Germantown. For most occupants of the building, work continued without interruption.

Because the chapel in the building is small, dedication (on March 10) was limited to members of the Board of Publication which erected the building, and a few invited guests. After keys to the building had been received by Board President Fred Konemann, the service was conducted by ULC Secretary F. Eppling Reinartz. ULC President Franklin Clark Fry preached. Dr. H. Torrey Walker, the board's executive secretary, read the lessons. Dr. G. Elson Ruff, editor of THE LUTHERAN, spoke at a dinner following the service.

Keys Change Hands

Board President Fred Konemann receives keys to new Muhlenberg Building from Contractor Harry Hackman as Dr. Fry looks on

Procession Moves In

ULCA President F. C. Fry and Secretary F. E. Reinartz lead group to main entrance

Much landscaping still remained to be done around the Georgian Colonial style building containing 160,000 square feet of office and storage space, but rooms were filling up as boards, auxiliaries, and synodical offices of the Ministerium of Pennsylvania followed the Board of Publication in the move from downtown Philadelphia to their new location in the Germantown suburbs.

Guests will get a chance to see the new Lutheran headquarters this month. Pastors and church members in the Philadelphia area will be welcomed April 16. Business associates and people in the community will be greeted at an open house April 18.

Conference Inner Mission Considers Service Projects

By JEANNE W. WEBER

GETTYSBURG—Lutheran Inner Mission of the West Pennsylvania Conference has several projects under study by its board of directors, the executive director, Mrs. Henry T. Bream, announced recently.

New plans include the study of the apparent need for a marital counseling clinic, and possible establishment of congregational homes and of a program of foster home care for the aged. A conference manual on inner missions is under consideration.

A supplement is being prepared to revise the registry of social service published two years ago for the use of pastors in the conference area. The registry is also being distributed to all agencies listed in the directory.

CAMP NAWAKWA, the leadership training camp in Arendtsville, looks forward to another season of heavy enrollments. It opens June 9 for the twelve-week session which will mark its 30th year. Nawakwa's director, the Rev. John S. Bishop, reports the camp will be used for retreats and conferences during week-ends in spring. Plans for the summer, in addition to the construction of a new infirmary, include major repairs of dining and library facilities.

ST. JOHN'S, Abbottstown, is planning a $23,000 renovation and redecoration project of the church building.

FIRST CHURCH, New Oxford, has recently installed dividing doors in its Sunday school department to form nine classrooms.

FIRST CHURCH, Carlisle, will hold daily 6:30 A.M. sunrise services during Holy Week. Laymen will speak at the half-hour services and will be assisted by youth of the congregation. Services will be followed by breakfast fellowship.

St. Matthias', Carlisle Springs, Dissolves Union

AFTER 129 years as a union church, St. Matthias' Lutheran Church of Carlisle Springs, Carlisle, voted in February to dissolve the union with the sister congregation of the United Church of Christ. The Lutheran congregation will continue to occupy the historic church building. Renovations are underway to redecorate the church in its colonial style and to install a new heating system.

St. Matthias' is one of the churches of the Lower Frankford charge. The Reverend Thomas J. Weber is pastor of the parish.

Historic St. Matthias' Church becomes all-Lutheran building
Union with Reformed congregation was dissolved after 129 years

Johnstown Unit Home Plans Nearing Stage of Realization

By ROGER G. SANDER

JOHNSTOWN — Final drawings for the Johnstown unit of the Allegheny Lutheran Home are now being completed. Federal funds will be used for the construction of the home for older people.

It is hoped bids by contractors can be received by early spring. A service of groundbreaking would then follow.

The federal grant of $183,000 was approved by the Department of Health, Education and Welfare under provisions of the Hospital Survey and Construction (Hill-Burton) Act. Total cost of the project has been estimated at $942,000.

A $550,000 campaign was conducted by the 140 congregations of the East and West Allegheny Conferences last year. Cash and pledges received amount to $505,000. Efforts are being made to raise the balance.

Two-Church Parish Formed

TRINITY CHURCH, South Fork, and St. John's Church, Summerhill, have formed a joint parish. The parish alignment was approved by the executive committee of the West Allegheny Conference. St. John's, organized in 1855, was known as the "mother church" of the area. It had been associated in other parish alignments.

Trinity Church was established in 1892. Until recently it formed a parish with First Church, Portage.

Confirmands Meet at Rally

THREE RALLIES for confirmands were scheduled on the territory of the two conferences. Ira C. Sassaman, Central Pennsylvania Synod director of Christian education, spoke at the rally in Trinity Church, Juniata, Altoona, on March 23. Dr. Harry F. Baughman of Gettysburg Seminary spoke at the Somerset rally in Trinity Church the same day.

The Johnstown churches will hold their pre-confirmation rally after Easter.

TEN CAMP periods are included in the 1958 season at Sequanota, the leadership camp located at Jennerstown and supported by the East and West Allegheny Conferences. The Rev. George E. Bowersox, Jr., is camp director.

Teachers and counsellors are being recruited from the conferences.

THE REV. CHARLES W. AURAND has resigned from the Lilly-Gallitzin charge to accept a call to St. Paul's Church, Huntington, W. Va., effective April 15.

The Rev. Richard A. Miller accepted a call to the Scalp Level-Rummel charge effective March 1. He served previously in Virginia.

Allegheny Home Guest Dies at 102

MISS ELLA COVER, believed to be the oldest Pennsylvanian to vote in last November's election, died at the Hollidaysburg unit of the Allegheny Home on March 10 at the age of 102. Miss Cover was a native of Johnstown and a descendant of a pioneer Cambria County family.

Not one to accept new ideas too quickly, Miss Cover saw the inside of a beauty parlor (and received her first permanent wave) at the age of 97. She attributed her long life and good health to "hard work and clean living." She was a lifelong member of First Church, Johnstown.

Pastors Called to York's Two Largest Congregations

By PAUL LEVI FOULK

YORK—New pastors are coming to York's two largest United Lutheran churches.

The Rev. Franklin D. Fry, now pastor of St. Philip's Church, Brooklyn, N. Y., has accepted the call of Christ Church, effective June 15. He will succeed Dr. Gerald G. Neely, who resigned last May to become pastor of the New Freedom parish. He is a son of Dr. Franklin Clark Fry, ULCA president.

Pastor Fry will be the fourteenth regular

(Continued on page 48)

Nine years ago, lightning struck a Baltimore pastor out of a blue sky: he had cancer, the doctor told him. Today he is well and active.

Pastor Evers Has a Pulpit Again

Pastor Fritz O. Evers
A ministry to thousands

"GOD HAS NOT THROWN ME on the old scrap heap," says Pastor Fritz O. Evers who will be 72 next August and is celebrating his 50th anniversary in the ministry this year. The pastor emeritus of Zion Church, Baltimore, has special reasons to be grateful. Nine years ago, the doctor told him he had cancer.

"What passes through a man's mind under the impact of such a revelation, coming as lightning out of a blue sky, no one will ever be able to describe," Pastor Evers recalls. But he was grateful for the doctor's frankness. "This," he says, "has been the most friend-like and truly Christian deed anyone ever did for me."

It was not easy to face the truth. There was terrifying fear, but "it felt as if all my faculties as well as my whole physical being were mobilizing in one concerted determination of resistance and the will to conquer this evil. This feeling was undergirded by faith."

Modern medical science and the kindness and prayers of innumerable people came to Pastor Evers' aid. X-ray treatment and a series of operations at Johns Hopkins Hospital followed. In 1954, Pastor Evers was declared cured.

Since then, the German-born clergyman has given much of his time to aid the cause of the American Cancer Society and to visit patients whose cases are similar to his. "God restored me to health for this purpose," he says.

Today, Pastor Evers reports, "I feel fully cured. It was due to my lessened strength that I went into retirement in 1953. I have not learned to like it. I have served German and German-English congregations. My happiness was in being a pastor in bright and some very dark times."

He lives in a "commodious little house with a garden full of flowers and shrubbery," but his greatest satisfaction is that he can still be active in the ministry. Two years ago the German-language newspaper *New Yorker Staats Zeitung* asked him to write a regular sermon for the Sunday edition. The paper goes to 56,000 homes in all parts of the United States and Canada. "I am speaking to people who may be unable to go to a church because of age or language difficulties," says Pastor Evers. "I have a pulpit again."

NEW JERSEY

Mission Organized in Lindenwold As 141st Congregation of Synod

By RALPH I. SHOCKEY

TRENTON—Church of the Good Shepherd in Lindenwold became the 141st congregation of the New Jersey Synod on March 9. Charter membership was 172. Church school enrollment is 83.

Need for establishment of the mission was best exemplified by the fact that 72 adults were received by confirmation.

Developer is the Rev. Charles W. Claus who had been working in the field since September, 1957. He is an alumnus of Wagner College and graduated from Gettysburg Seminary last year.

The organizational service was held in St. Paul's Presbyterian Church, Laurel Springs, which had offered the use of its facilities, even of its hymnals, to the Lutheran mission which normally meets in a club house.

The synod's secretary of home missions and parish education, Howard A. Lenhardt, preached. Synod President Edwin H. Knudten and Southern Conference President Charles Rinck, Jr., welcomed the congregation into synod and conference.

Pastor Claus makes call on potential members *The William Kembles (Sr. and Jr.) listening*

Teaneck Church Calls Assistant

ST. PAUL'S CHURCH, Teaneck, called the Rev. Dale R. Lau as assistant pastor. A former member of the Central Pennsylvania Synod, he was an Air Force chaplain for the past two years, served previously the Ickesburg parish in the West Pennsylvania Conference.

A native of York, Pa., he is a graduate of Gettysburg College and Seminary. St. Paul's pastor is George W. DeLawter.

Church of the Good Shepherd was organized March 9 in Lindenwold with 172 charter members *In foreground, Pastors Rinck and Lenhardt, Dr. Knudten, Mission Developer C. W. Claus*

TELEVISION

Shows in View

YOUTH IN CRISIS is topic for the seven-week Protestant segment of Columbia Broadcasting System's "Look Up and Live" three-faith program. The series begins Sunday, April 13 (10:30 A.M. E.T.)

WHAT HAPPENED to Barabbas, the condemned thief who was released to the people the day Jesus died on the cross, will be the subject of a one-hour drama to be presented over NBC-TV on Easter Sunday (1:30 P.M. E.T.). Author of "This Prisoner Barabbas" is Henry Denker, who wrote the radio and TV series "The Greatest Story Ever Told" and the recent Broadway hit "Time Limit."

The drama will be presented as part of the *Frontiers of Faith* series, a 30-minute religious Sunday program extended for this occasion to a full hour.

Each program, prepared under the auspices of the Broadcasting and Film Commission of the National Council of Churches of Christ, deals with some problem modern youth must face—in school, vocations, the family, and in the overall adaptation to the "Sputnik Age." Host for the series will be Dr. William Kirkland, professor of Christian ethics of McCormick Theological Seminary, Chicago.

Previous Protestant segments of the CBS Sunday program dealt with the "Seeking Years" (soon to be released in book form), the family, and a Christian interpretation of modern dramas.

NEW YORK

Central Conference Meeting Rescheduled for April 17

By HOWARD A. KUHNLE

BINGHAMTON — The Central Conference will meet for its spring convention on April 17 instead of the date previously set for April 15, Conference President Melvin E. Yearke announced this month. Meeting place is St. Michael's Church, Camillus.

Southern Tier pastors met with Synod President Andrew Kirsch in Binghamton on March 5. Dr. Kirsch preached at Redeemer Church at an evening service.

An educational institute for Southern Tier congregations was held March 9 at Nativity Church, Endicott. Leaders were Dr. Paul C. White, synod secretary of Christian education; Editor Donald R. Pichaske of the Board of Parish Education, and Walter Jensen of the Lutheran Laymen's Movement in New York.

The new *Service Book and Hymnal* is being introduced to conference churches by Pastors Richard C. Pankow of Syracuse, Henry R. Brau of Binghamton, and Henry E. Horn, Cambridge, Mass. Pastor Horn is chairman of synod's committee on worship.

ST. PAUL'S CHURCH (the Rev. John A. W. Kirsch, pastor) and St. Matthew's Church (the Rev. Hugh C. Whitaker, pastor), both in Oswego, are holding joint Lenten services for the first time. The pastors alternate as preachers and liturgists.

GUESTS at civic Lenten services have included Dr. Paul Scherer, New York, in Binghamton; Dr. Edmund A. Steimle, Philadelphia Seminary, in Elmira; and Dr. Carl C. Rasmussen of Gettysburg Seminary, Dr. Ralph Loew of Buffalo, and Dr. Wallace E. Fisher of Lancaster, Pa., in Syracuse.

Horsehead Mission to Build

A SUCCESSFUL fund-raising campaign was conducted under the direction of Edmund R. Foehl, a director on the staff of the Lutheran Laymen's Movement for Stewardship, at Our Saviour's Church, Horseheads.

The mission congregation was seeking to raise one quarter of the cost of its first $100,000 unit. The visitation program, with a goal of $20,000, yielded $22,200.

Messiah Church was organized Feb. 9 in Greece, near Rochester. Mission was developed by the Rev. Frederic J. Teichmann (sitting in front row at right side of New York Synod Field Missionary Albert Schilke), had a charter membership of 79 confirmed, 146 baptized souls

N. Y.: BINGHAMTON . . .

The Rev. Howard A. Lenhardt was speaker at the congregational dinner held in connection with the campaign. He did preliminary work in Horseheads as synodical home mission field secretary and is now engaged in similar work in the New Jersey Synod.

The congregation has called the Rev. Dale L. Soderberg, its mission developer, as pastor.

Keller Announces Retirement

DR. ARNOLD F. KELLER, SR., since 1922 pastor of Redeemer Church, Utica, has announced his intention to retire at the end of August. The church council reluctantly accepted the resignation and named him pastor emeritus effective Aug. 31.

Dr. Keller said his decision was partly prompted by the desire to accept a "larger number of preaching and lecturing engagements." Born in Cuba as son of an engineer, Pastor Keller grew up in Buffalo, N. Y., graduated from Wagner College and Philadelphia Seminary, and served three mission congregations on Long Island; Trinity Church, New Haven, Conn.; and St. Paul's Church, Philadelphia, before assuming the pastorate at Redeemer Church in Utica in 1922. He was a co-organizer of the Utica Council of Churches and an early advocate of released time for religious education. Redeemer organized a weekday church school ten years ago.

Walker Installed in Syracuse

HOWARD MAHL WALKER was installed as pastor of Zion Church, Syracuse, Feb. 16 by Conference President Yearke. Pastor Richard C. Pankow of neighboring St. John and St. Peter's Church was liturgist.

ATONEMENT CHURCH, Syracuse, has called Paul D. Joslyn, senior at Gettysburg Seminary, as assistant pastor. He will be in charge of youth work and religious education. His father, Dr. John M. Joslyn, is pastor.

WALTER MILLER, JR., a member of Atonement Church, Buffalo, and Philadelphia Seminary senior, is slated to become assistant pastor of Resurrection Church, Syracuse, on July 1.

VIRGINIA

India Wide Mission Field, Manikam Tells Virginians

By MARSHALL F. MAUNEY

RICHMOND—India is an opportunity and a challenge for Christian action, Bishop Rajah B. Manikam of the Tamil Lutheran Church told a large audience at First English Church in Richmond, March 2. The president of the Federation of Lutheran Churches in India was speaker at an evening service sponsored by the three ULC churches in Richmond, Christ, Epiphany, and First English.

He assured his audience that India, which gained its independence in 1947, was solidly rooted in the democratic form of government and that the disappearance of the caste system in the cities and the emancipation of women was pointing toward social progress.

He said that a challenge for Christian churches was contained in the fact that 90 per cent of Indian Christians come from the lower classes and only 10 per cent from the higher social groups. The Indian leader attributed this circumstance partly to the fact that Christians have not been prepared to meet the higher classes on their level.

Synod to Discuss Reorganization

SYNOD delegates are facing a busy schedule for the convention set to begin April 15 at St. Mark's Church, Roanoke. Extensive revisions of the constitution called for by the last convention must be acted upon.

ULC representative will be Illinois Synod President A. Howard Weeg.

SYNOD'S BROTHERHOOD held its convention at Holy Trinity Church, Wytheville, Feb. 14. A new constitution was adopted changing the group's name to *United Lutheran Church Men of the Virginia Synod.*

New officers elected for the coming year are Donald C. Kull of Knoxville, president; I. C. Moyers, New Market, vice president; Onni Kangas, Knoxville, secretary; H. R. Campbell, Mt. Jackson, treasurer; and O. C. Crawford, Roanoke, statistical secretary.

Pastors Paul Bergstresser, Robert R. Sala and Frederick J. Eckert (r.) of three ULC Richmond churches with Bishop Manikam at First Church

PASTOR J. E. STOCKMAN of St. Mark's Church, Roanoke, will preach at the Easter sunrise service from Natural Bridge on April 6. The service is carried over the Columbia Broadcasting System, using WDBJ, Roanoke, as outlet.

Receipts during 1957 reported by Synod Treasurer A. L. Garber amounted to $325,097.26. The synod paid 95 per cent of its apportionment to the ULC.

SIX SEMINARY SENIORS have accepted calls to synod congregations subject to graduation and ordination this spring.

They are Warren Strickler (mission developer in Lexington), Glenn Shackelford (Madison parish), M. L. Minnick, Jr. (St. Mark's, Luray), Robert L. Hock (Grace Church, Waynesboro), Charles E. Seastrunk, Jr. (Kimberlin parish, Rural Retreat), and John Bollinger (Gladesboro parish).

Pre-Confirmation Rallies Held at 14 Synod Points

By LOUIS F. MERTZ

LOS ANGELES — Pre-confirmation rallies were held in 14 areas of the Pacific Southwest Synod on March 16. More than 2,000 confirmands, their parents and pastors assembled at the various points to follow the theme, "The Torch of Faith."

Special greetings were sent to each rally by Synod President Carl V. Tambert and ULCA President Franklin Clark Fry. The programs included workshops for parents and students, and closed with a social hour.

Retreat for Luther Leaguers

LUTHER LEAGUE will hold a Holy Week retreat at Camp Yolijwa, led by the Rev. Stanley Olson, parish education director of the synod. Seventy high school seniors and post-high leaguers will attend discussion groups for Bible study and presentations of the theme, "The Faith That Lives."

THE REV. QUENTIN P. GARMAN, of Christ Church, Pacific Beach, will preach at the televised Easter sunrise service in Balboa Park, San Diego. The service is sponsored by the San Diego Council of Churches.

DR. EDITH EYKAMP, missionary to India, will be touring the synod shortly. She will speak at the ULCW convention April 14-17 at Asilomar.

CALIFORNIA STATE ASSEMBLY has published 500 copies of a booklet of prayers offered daily during its 1957 sessions by the Rev. Robert Romeis, assembly chaplain and pastor of St. John's Church, Sacramento.

Brotherhood Meeting April 26

BROTHERHOOD of the Southern Conference will hold a spring rally on April 26 in First Church, Redlands. Speaker will be the Rev. J. Benner Weaver, co-pastor of Messiah Church, Denver, and vice president of the Rocky Mountain Synod.

The spring retreat will be held June 13-15 at Camp Yolijwa.

PRESIDENT TAMBERT presided at groundbreaking services for a new educational unit at Bethany Church, Santa Clara.

Oakland Congregation Dedicates Contemporary Sanctuary

OAKLAND—Dedication of First Lutheran Church took place on Feb. 16.

Contemporary in style, the church seats 375 for worship and has a fellowship hall on the lower level seating 400. Sunday school rooms and administrative offices are contained in a wing. The building was erected at a cost of $188,000.

Dr. Carl V. Tambert, synod president, and the pastor, the Rev. Donald E. Wagner, officiated. Pastor Robert S. Romeis, of Sacramento, preached. Dr. Richard Gerberding, former secretary of the Board of American Missions, brought greetings. Assisting in the service were Pastors Albert Hidy, Ross Hidy, Kenneth Senft and Arthur Alm.

The congregation had worshiped for five years in a nearby Seventh Day Adventist Church. Since occupying the new church, attendance at services has doubled.

Inspecting altar cross are Dr. Tambert, Pastor Wagner, Chm. C. T. Gutleben, Dr. Gerberding

Synod Membership Gain in 1957 Exceeds That of Previous Years

By HAROLD L. HANN

FAIRMONT — When the West Virginia Synod meets at Jackson's Mill (May 12-14) it will hear reports of growth. For the first time in its 46-year history, the communing membership exceeds 5,000 souls, and the accessions were larger in 1957 than in any previous year.

At the same time the synod placed sixth among the 32 ULCA synods in Lutheran World Action contributions and ninth in respect to regular benevolence giving.

Growth factors were the 100 per cent participation of congregations in the evangelism mission and the favorable response to the sector project.

To help the upward trend to continue, the synodical social missions committee, cooperating with the ULCA Board of Social Missions, is sponsoring a school of evangelism and theology at the state's 4-H Camp, April 11-12.

Five lay members from each church will meet to study a workable plan of year-around evangelism and to capitalize upon the growing interest in developing lay leadership for vacant congregations.

Holy Trinity Church, Elkins, is now completing plans for its 1958 evangelism mission the third week after Easter.

Four workshops will introduce the new Service Book and hymnal on this territory. Under the direction of Pastor Robert L. Meister, meetings will be held in mid-April in Charleston, Wheeling, Fairmont, and Petersburg.

Missions Make Progress

GROUND-BREAKING for the new $60,000 Grace Church in St. Albans is scheduled for Sunday, March 16. The Rev. John Heller is pastor of this six-year-old mission. In the northern Ohio valley, Mission Developer Milo W. Gerberding reports that Church of

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WEST VIRGINIA . . .

the Good Shepherd will be organized at New Martinsville this spring.

CAMP LUTHER has set two weeks (June 15-28) for the welcoming of Lutheran boys and girls who have completed the fifth grade and not yet entered college to the camp site in Webster county, for the thirteenth year of Camp Luther's history.

Statistician Paull Spring reports that First Church, Parkersburg, is now the largest congregation in the West Virginia Synod with 502 communicants. St. Paul's Church, Huntington, is second with 426 communing members.

THE REV. CHARLES W. AURAND, present pastor of the Lilly-Gallitzin parish in Pennsylvania, has resigned to accept the call of St. Paul's Church, Huntington, W. Va., effective April 15.

ISOLDE ELAND, social worker of the Board of Social Missions, will be guest of the synodical United Lutheran Church Women when they meet at Jackson's Mill concurrently with the synod convention.

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KENTUCKY-TENNESSEE

Synod to Commemorate Twenty-fifth Anniversary

By ROGER G. IMHOFF

LOUISVILLE — The Kentucky - Tennessee Synod will observe its 25th anniversary at the convention next month. Date is May 5-8 at First Church, Louisville. The session will also mark the 125th meeting of Lutheran congregations on synod territory.

One of the highlights of the celebration will be a banquet in a hotel ballroom, according to the anniversary chairman, Chaplain F. O. Taafel.

On the program are greetings by Mayor Bruce Hoblitzell of Louisville and by leaders of church and state including Synod President Gerard D. Busch.

A pageant on the founding of the first congregation in Kentucky (Hopeful Church, Florence, Ky., 1806) and a skit by the choir of Third Church, Louisville, on early choir rehearsals in the Kentucky mountain areas, will be featured.

LOUISVILLE area Lutherans received first-hand information on how to start a mission congregation when Pastor William Hartman, new mission developer at Valley Station, Ky., together with Synod President Busch, explained plans and potentials in home mission work, March 16.

Lutherans living in the newly developed area were guests. No attempt was made to encourage them leaving their present church membership. The group is meeting in a Methodist church.

NASHVILLE Lutherans helped sponsor a concert by the St. Olaf Choir early in February . . . Prof. Grady Davis of Chicago Seminary spoke for the Louisville Lutheran pastors' pre-Lenten retreat Feb. 10 asking questions as to the pastor's worthiness to preach and willingness to co-operate.

(Continued on page 46)

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KENTUCKY-TENNESSEE . . .

(Continued from page 44)

ST. JOHN'S CHURCH, St. Matthews, Ky., finally dedicated its new building in February after an explosion last October wrecked a considerable part of the nearly finished edifice, injuring Pastor Samuel Diehl.

Louisville's confirmand rally was held there March 23 with Pastor John Herrlinger of St. Paul's Church, Shively, as preacher.

FIRST CHURCH, Nashville, dedicated a new educational building, including 18 classrooms and a children's chapel, under the leadership of Pastor I. W. Gernert.

SUCCESSOR to Pastor Herman Andres as president of the Louisville Lutheran Ministerial Association is Pastor Howard Wessling of Memorial Church, Louisville. Pastor Andres is leaving Bethany Church, Louisville, for First Church, Lancaster, Ohio, this month.

NOVA SCOTIA

Bridgewater, Halifax Meetings To Study Service Book Liturgy

By DOUGLAS A. CONRAD

HALIFAX—The liturgy of the new service book to be introduced to congregations of the United Lutheran Church this year will be studied at workshops scheduled for the week after Easter in Bridgewater and Halifax.

The meetings will be directed by the Rev. Henry E. Horn of Cambridge, Mass. He will be assisted by Mrs. Minnie Browne, who represented the synod at the Chicago conference at which the service book was first introduced to synodical representatives last fall.

PASTORS of the Nova Scotia Synod met in St. Paul's Church, Bridgewater, for the pre-Lenten retreat. At the Communion service, the Rev. Paul Fischer was liturgist and the Rev. Donald Himmelman preached.

PASTOR OSVALDS GULBIS of St. John's Church, Newfoundland, reports that the

Seventh-Day Adventist Church building which had been used by the Lutherans the past two years, has now been sold. Services are presently being conducted in the chapel of St. Thomas' Anglican Church.

During Lent, Pastor Paul Fischer of the New Germany parish has been using the Bible study texts *"The Way of the Witnesses"* with good success. Luther Leaguers made a house-to-house visitation to invite people to the services.

Bible study groups were held after the Lenten services in Church of the Resurrection at Halifax. *"The Way of the Witnesses"* will be discussed on Sunday nights after vespers, beginning the first Sunday after Easter.

In the Northfield parish, dedications were held at Lower Branch (an altar), and at St. James', Branch LaHave (an altar cross and candlesticks).

Work in the new mission at Spryfield is progressing steadily under the leadership of Mission Developer Michas Ohnstad. Sunday school enrollment is 50.

Church of Our Saviour, Dartmouth, reports that two weekly Bible study groups, one for men and one for women, have expanded to the limit of capacity. Five smaller Bible study groups have begun meeting in homes under lay leadership. The Rev. R. E. Bieber is pastor of this mission.

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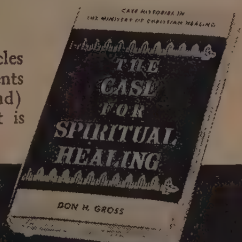

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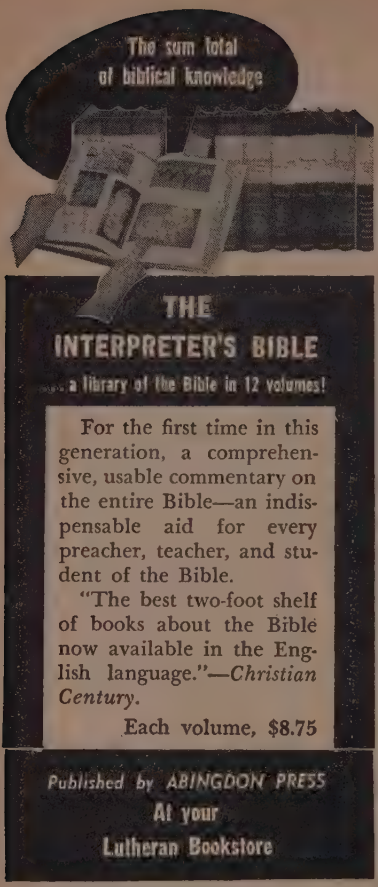
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Synod Convention Calendar

April 14-17
SOUTH CAROLINA: St. John's Church, Charleston
April 15-18
VIRGINIA: St. Mark's Church, Roanoke
April 22-25
GEORGIA-ALABAMA: Redeemer Church, Macon, Ga.
May 1, 2 and 4
NOVA SCOTIA: St. Mark's Church, Middle LaHave

PA.: YORK . . .

(Continued from page 34)

pastor of Christ Church in its 225-year history. Organized in 1733, it is the oldest Lutheran congregation west of the Susquehanna River. During the vacancy the pulpit was supplied by Dr. Paul Levi Foulk, former pastor of St. Paul's, Hanover. The church has 1,500 communing members.

ST. MATTHEW'S CHURCH, which has 1,906 communing members, has called a second assistant pastor. Frederick L. Shilling, of Hanover, due to graduate from Gettysburg Seminary this spring, will assume his duties on Sept. 1. The Rev. Gordon E. Folkemer is pastor and the Rev. Paul E. Carl assistant pastor of the congregation.

Mr. Shilling is a son of the Rev. Russell T. Shilling, Lutheran Welfare Service director.

——CHANGES OF PASTORATE——

MARYLAND

GARDNER, EUGENE A. From Evangelical Church, Waynesboro, Pa., assistant pastor. To Woodlawn, Baltimore, mission developer.

SEIBEL, FREDERICK R. From St. Mary's Church, Silver Run. To Trinity (East) Church, Baltimore.

NEW JERSEY

KOEHLER, GEORGE R. From Zion Church, Spruce Run Heights. To Lutheran Welfare Association of New Jersey, director of chaplaincy services.

OHIO

WYNKOOP, C. KING. From Christ Church, Cuyahoga Falls. To Warren, Board of American Missions.

PENNSYLVANIA MINISTERIUM

ZIEGLER, JOHN J., JR. From Christ Church, Upper Darby, assistant pastor. To St. Matthew's Church, Reading.

DECEASED

THE REV. ALBERT L. GROSECLOSE, 83, died March 3 at Pasadena, Calif.

A native of Ceres, Va., Pastor Groseclose was a graduate of Sharon College, Ceres, and Western Seminary, Achison, Kan.

He served as a mission developer in Idaho and Washington and served congregations in Norcatur and Long Island, Kan.; Stanford, Neb., and Kansas City, Mo.

Pastor Groseclose retired in 1938 but served later as a supply pastor and surveyed new mission fields. He was a member of Trinity Church, Pasadena.

Surviving are his wife; a daughter, Mrs. John K. Smith, Pasadena; and five brothers, Grover, Edward, Huston, and Marion, of Juliaetta, Idaho, and William, Oregon City, Ore.

Funeral services were conducted at Trinity Church, Pasadena, March 6, by the Rev. Carl H. Moyer, Pacific Southwest Synod President Carl Tambert, Dr. H. Paul Romeis and Dr. Howard A. Anspach. Burial was at Mountain View Mausoleum.

MRS. MARTHA ELIZABETH MUMMA, nee Sanders, 84, died Feb. 13 at Harlan, Ind. She was the widow of the Rev. A. K. Mumma, who died in 1946.

Mrs. Mumma was a native of Ohio.

She is survived by two sons, Levi B., Willoughby, Ohio, and David R., Leo, Ind.; one daughter, Mrs. Virgil Zigler, Rajahmundry, India; and a sister, Mrs. P. O. Mumma, Athens, Ohio.

Funeral services were conducted Feb. 16 at St. Mark's Church, Harlan, by the Rev. Francis Mussehl, and the Rev. Frank Stevenson.

Burial was at Harlan.

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IN CONCLUSION

IF COLUMBUS could have imagined what his discovery of America was going to mean to the Indians over here, he should rightly have returned immediately to Spain and kept quiet about the new world he found. Europeans who followed him brought the Indians guns, liquor, diseases, trouble. Eventually the red men were backed into a few corners of their country where their descendants live miserably today.

There was no stopping, though, once the way to the new world was open. Spain, England, France enlarged their European wars to include the newly discovered continent. They made America a battlefield for old quarrels.

Now the Americans must get to the moon ahead of the Russians, says James B. Edson, assistant to the Secretary of the Army. Whichever country controls the moon, he says, will be able to strike any place on earth with armed rockets without much danger of being struck back. "Whoever holds the moon," he says, "literally has got the jump on earth." After the moon comes Mars.

WHAT a delightful prospect of exporting human evil all over the universe. We might get a strong capitalist civilization established on one of the planets, and then take a calculated risk of destroying the earth to get rid of the Russians.

There's nothing wildly improbable about such a future. It would be largely a re-run of the European colonization of other continents. And this is a proper subject for meditation during Holy Week. Nobody can deny that there is a profound, incurable perversity in human nature which works itself out in larger dimensions from age to age.

It is our belief that there is also a relentless love which seeks to redeem us from evil. Besides the soldiers and merchants sent from Europe to subdue, exploit, or liquidate people of other lands, there was a trickle of teachers, physicians, nurses, who have tried to demonstrate the divine love.

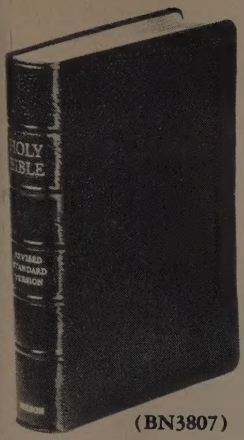
PROSPECTS of space flight bring the human predicament into sharp focus. What an exciting possibility—actually to go up there to the moon, which men have seen shining serenely in the sky on clear nights all these centuries. It should be a reverent adventure, in great humility putting to use the wisdom men have accumulated through many generations.

But if it's just some more cold war, it would be far better if all the space ships crack up on their way. It would be better for us to have to move around only on bicycles.

This is our predicament, that our imagination is evil as well as good, and that calm exercise of our reason in resolving our desperate quarrels is impossible. The redeeming God is always the suffering God, who shares with us in the punishment we bring on ourselves. The dazzling light of the new life he offers us shines somewhere outside the limits of the time and space we know now.

Eventually we shall be released from these murky limits. But now they close us in. We pray to be forgiven our share of the enormous evil written over each page of human history. We pray to be allowed to be among God's agents of redemption in whatever small moments of opportunity come our way. And we know that God follows us with his love even in the midst of our predicament.

—ELSON RUFF



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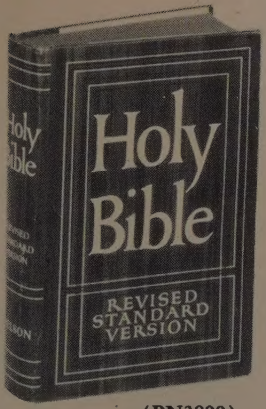

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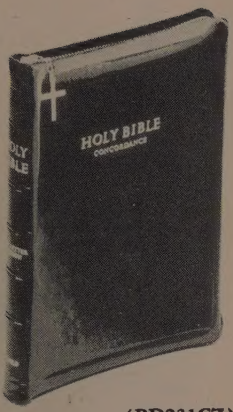

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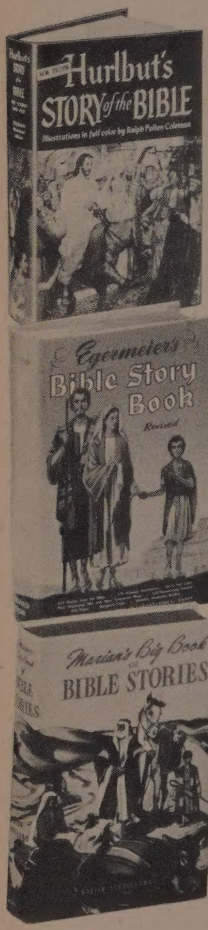

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